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that this view is an altogether just representation of the biblical doctrine.

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DER DIENST DES CHRISTEN IN DER ÄLTEREN DOGMATIK. Von A. SCHLATTER, Professor in Berlin. (=Beiträge zur Förderung christlicher Theologie, herausg. von A. Schlatter und H. Cremer, Vol. I, Heft 1.) Gütersloh: C. Bertelsmann, 1897. Pp. 81. M. 1.20.

THIS is the first of a series of studies issued under the editorial supervision of Drs. Schlatter, recently of Berlin, and H. Cremer, of Greifswald. The design of the series is, according to the express declaration of the editors, the collection and publication of such scientific contributions to the literature of theology, whether in the dogmatic or historical line, as may be deemed unsuited for the book form, but yet of too much value to be consigned to a mere passing life in the periodicals of the day. The standpoint of the series is that of confessional Lutheranism. The productions to be taken into it are to be, not controversial arguments, but positive and constructive essays intended to establish faith in the divine origin of Christianity as a religion, and to preserve for the church its theology as a Christian system, so far as this has not been lost, or restore it to her, as far as it has been allowed to disappear. The first number of this series, by Dr. Schlatter, is a minute investigation into the conception of the Christian's service as a part of the elder Protestant theology. Dr. Schlatter finds that in many essential particulars this conception was passive and ineffective as compared with that of the evangelicalism of today. With reference to the evangelization of the heathen world, for instance, the favorite theory of the older theologians was that the gospel had already been preached to the heathen in the apostolic age, and having been rejected by them at that time there was nothing left but condemnation for the heathen world. Christians of succeeding ages were no longer bound to consider foreign mission work a part of the service they owe as Christians. As to the delinquent and criminal masses at home, the elder theologians relegated them to the care of the state. Their view of the relations of church and state allowed them to devolve this responsibility on the secular power, thus relieving the Christian of another class of duties. In a similar strain the author points out the defectiveness of

the idea of Christian duty by bringing into view the essentially passive conception of the reformers as to the church, conversion, holiness, freedom of the will, inspiration, and, in fact, every other part of the human side of salvation. Accordingly his conclusion is that the more we study the conceptions of the Reformation period and those of the present age, the more fully shall we realize God's grace leading us to a higher appreciation of his thoughts. The heritage of the Reformation has not, indeed, been preserved intact, but much has been added to it of greater value than that which has been lost. And this has been due to the study of the Holy Scriptures. What is needed, therefore, is a renewed and deeper study of the Bible. To all of which we say, Amen.

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THE CHRIST OF HISTORY AND OF EXPERIENCE, being the *Kerr Lectures* for 1897. By REV. DAVID W. FORREST, M.A., D.D., Wellington Church, Glasgow. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons, 1897. Pp. xx + 479. \$4.20.

THE Kerr Foundation, which was instituted by the United Presbyterian church in Scotland a decade ago, has already achieved an enviable reputation. Unlike so many special lectureships, it afforded occasion to the incumbents either to increase a name already won or to render noteworthy a name not previously familiar. Hitherto it has escaped the vice of some other foundations of a similar kind, which have been so used as to furnish little more than opportunities for eminent men to say over again what they had previously expressed less rhetorically and with greater scientific precision. Possibly this may be traced to the wise provision which insures the incoming occupant three years' notice, and requires that the lectures shall be published within twelve months of their delivery. But, whatever the causes, no Scottish theological lectureship has up to this point been so uniformly successful in its results. Professor James Orr, of Edinburgh, set a difficult example in his learned and timely book on *The Christian View of God and the World*. But Dr. James Kidd, of Glasgow, the second incumbent, was equal to the demands of the situation and, in his *Morality and Religion*, produced the best work in English on the subject, thus doubling Mr. Forrest's responsibility. The bril-